

# THE DIVINE SCIENCE WEEKLY

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## SOWING AND REAPING

NONA L. BROOKS

WE HAVE come to know that release from sickness, from sin (i. e., the mistakes we have made), from poverty, from all undesirable conditions will come to us from the knowledge and practice of Truth.

What we need is Light. The only prayer one needs to make is a prayer for Light; for Light will reveal the Truth and through consciousness of Truth will come freedom.

During the past generation there has come a great Light into the world. It is called by many names; the one general name is "New Thought," although in reality, it isn't a new thought. Philosophers have taught it, the prophets saw it and Jesus demonstrated it to the world.

In this new teaching all agree that back of the many is the One who is manifesting Himself through the many and who is expressing ever more and more fully through all. We believe in this Infinite Presence because we have reason to believe in it, millions have tested and proved it to be true.

We believe this One to be Infinite Love, Infinite Power and Wisdom, Infinite Good. The most wonderful thing that you and I can know is that we are included in this Presence. Knowing this we come to understand what Paul meant when he said, "In Him we live, move and have our being." "For of Him, and through Him and to Him are all things." It is marvelous Truth—this infinity of the Presence.

I like to call the Presence God, because the word "God" has come to mean to me something tremendous—not only an Infinite Being, but a Being that is the fullness of all we can conceive. We know that this Infinite Being is so abounding in goodness, is so rich in all that is wonderful, that eternity itself is not going to exhaust its treasures. Infinite Being—with all that we can conceive it to mean, and then much more that is not yet in our consciousness—all of that is what the word "God" means to me.

This is often asked, If man is in such close relation to God, if he has his being in and of God, why has he made his mistakes? Why does he not know Reality? Why has he not avoided wrong? We believe that God gave man free will. The "Preacher" has said, "God made man upright, but he has sought out many inventions." Man has thought out many things that were unlike God and that is why we have had darkness. When we think a thing long

enough and hard enough, it seems real to us. If sickness, that becomes the reality; if poverty, that.

Now, we have learned that health is the reality and that we may unthink these conditions and learn to think the truth of ourselves and others and by so doing enter into the freedom that belongs to us. We can get from the conditions which by degrees we have brought upon ourselves, for it has been little by little through the centuries that man has yielded himself to his misconceptions. We can outgrow these by reversing the process and thinking according to Divine Order.

Right thinking means thinking true to the Presence of God, or, letting God think through us. If we made that a rule of our thinking, how it would change what we are doing every day.

How can we know that our thinking is true to the Spirit? *We can know.* We know that when we are thinking a thought of criticism the Spirit is not thinking through us, for its Love never would yield to anything less than loving thought. We know when we are feeling dislike that we are not letting God think His thoughts through us. When we are feeling separated from any one, we are not yielding ourselves to the thought of the Infinite One.

God thinks only loving thoughts. You and I are in the midst of that God-Activity, and when we persist in thinking with it, when we watch every thought that it shall be true to That, that it shall not fall short of the standard of the Infinite One, we shall find ourselves growing.

We have not taken largely enough that statement of Paul's—"Whatsoever a man soweth that shall he also reap." We have taken it to mean that the man who commits murder or theft or such shall have his punishment, but we forget that all the time we are making our own experiences. We are not making external things. We do not make *things*. The Infinite One has made all there is, but the Infinite leaves us to our choice, and we can choose our experiences. We can determine whether or not they are going to be beautiful and helpful or the reverse. We can establish right mental attitudes or wrong and rejoice or suffer accordingly. This moment the thing you and I are thinking is making its impress upon our mentality in determining what our attitude is going to be, and according to our attitude to the world, to our relations in the family life, to our business associates, are our experiences dark or bright.



We are not working with externals. We are working within ourselves and by working faithfully and truly there we are decreeing harmonious experiences for ourselves. Every time one thinks a thought there is an accompanying feeling, for thought and feeling are twins. If one thinks the right kind of thought only, the feeling is good, harmonious. The one who looks out upon world processes and thinks only true thoughts is building a right attitude and by and by he begins to see the great principles of Life and to realize that they are working in these wonderful processes. We call him an optimist. The pessimist, of course, is just the reverse. One doesn't just happen to be an optimist or a pessimist. The pessimist is the one who has decreed his pessimism. He may have done so unconsciously. He lets himself suspect people of wrong. He lets himself believe that his business is shaky, that a panic is coming. That man forms the habit of looking on the wrong side and his experiences cannot be bright or comfortable; he is binding himself to inharmony through his own persistent wrong thinking. When he is just as persistent in right thinking the mental cloud that has obscured the truth of life will be lifted.

You know that when we look upon life through this foggy, mental atmosphere, peculiar conditions appear. We are looking at them through a mist and we do not really see them. They become grotesque to us and we wonder what is going to happen; but when we see the reality of life, its goodness is revealed to us and we love to live for life has become beautiful and wonderful.

It is a glorious thing that wrong thinking does not change the Truth. That's the blessedness of Truth. It is absolutely unchangeable, and no matter what we believe about it, it never reverses itself. That's why we say we are not building, we are not decreeing *things*. We are simply determining our own attitude toward the conditions of the outer life, because we know that the One Creator has made all and that all He has made is good; and we know that this Infinite One never withdraws from His creation: it is eternally perfect.

Therefore the mental discipline that we recommend is the training of thought to see the Presence of God in order that we may realize that Presence in its Fullness. There can be no sin, sickness or sorrow when the Presence of God is realized.

The secret of our growth in power lies not so much in studying, in attending many classes—although I believe they are both helpful—it isn't so much in attending many services, and I believe they are very important, but we may attend classes and services for years and perhaps still be wandering in the valley of shadow, and we may attend a very short time and grasp principle effectively. Then we say, "No matter what the appearance, I am going to be true in my thought, to the Presence until I know it, until I feel it. In whatever I seem to lack I will lay hold of that Presence until it illumines me with its consciousness and I am freed from the old belief in limitations. If I have seemed to lack, when I feel the glow of that Infinite Presence I shall be conscious of my supply. If it is companionship I desire, I am going to fill my consciousness with love for people and I am going to give my love in all its fullness, for 'it is in loving

and not in seeking love the heart is blessed.' No matter what the need, it is to be satisfied by the consciousness of this Presence."

You and I cannot make others over. We do not need to make them over. If we ourselves come to consciousness of Truth, we shall be powerful, we shall be strong to help others and we shall sow only that which we wish to bear fruit in our lives. If there is anything unpleasant in our environment, it isn't environment we are to work with, it is ourselves. I have been asked this—"How can I put a certain person lovingly and harmoniously out of my environment?" The thought being that since we do not agree we do not belong in each other's environment. That is not right. We mistake the whole principle if we work in that way. If one should go from our environment the Spirit will care for that and the Spirit never makes a mistake. If we leave these matters to the Spirit and work with our thinking, our feeling and willing, work with them until we lift them up into conscious unity with God, do you not see how powerful we should be? Do you not see what a wonderful outlook we should have? Do you not see what joy would be ours? No one can persistently train his thought in right thinking without reaping in his own life all of the beauty and goodness that God intends for us, His children. In other words, through thought training we enter into conscious oneness with the Father, and that is what brought Jesus Peace and Joy. That was what gave him power to heal; there is only one way—that's the way Jesus took, conscious oneness with the Father.

It is simple. It is wonderfully simple. Omnipresence is the word we like to emphasize—Omnipresence, the full presence of God everywhere. This is Truth and Truth never changes. It is ready this moment for us to perceive and use. We have learned the simple method of making an affirmation of Truth persistently until it brings to us its realization.

When we turn our thought continually to this Infinite Presence, we shall realize that we are whole. Do you like that word "whole" as I do? It means so much. It means that we are conscious of health, and not only that but we are conscious of everything that we as individuals should realize: that we are conscious of mental power, of spiritual power, of bodily power.

I like what Isaiah said, "Look unto me and be ye saved all the ends of the earth, for I am God and there is none else." "Look unto me." We look in thought and as we persist in looking we shall form the habit of not looking anywhere else. It does not mean we are to look for fifteen minutes a day and then look elsewhere, but steadfastly "Look unto me and be ye saved all the ends of the earth, for I am God and there is none else."

"I stand in the great forever.  
All things to me are divine;  
I eat of the heavenly manna,  
I drink of the heavenly wine."

"True friendship between man and man, is infinite and eternal."—Plato.



## A COSMIC ARTIST, EZEKIEL

AGNES M. LAWSON

ALTHOUGH neither mentions the other, Ezekiel and Jeremiah were contemporaries, the former much the younger of the two. Ezekiel is the "Watchman" of the captivity; his "Call" came to him five years after his deportation to Babylon in 597 B. C. He was the son of a priest, was married and lived in his own house among a colony of his fellow exiles in a place called Tel-abib. The exiles had the freedom of the city, many held influential positions; they were an organized community with "elders" at their head. At first Ezekiel is not popular with his people for he will not prophesy a speedy return as the "false prophets" did. He had, however, a small following which met at his home, and the deepest interest of those exiles was the welfare of Jerusalem. After its fall, the attitude of the exiles became more favorable to the prophet for he had long predicted that event.

Ezekiel is the first Hebrew prophet to write a consecutive book. The books of preceding prophets were fragments of oral discourses, gathered together but not always in sequential order. Ezekiel wrought out a book which is a unified whole, it is divided into three great divisions. His imagination is powerful, akin to that of Dante. Three forms of prophecy are characteristic of him: "We have *symbolic actions*, in which truths to be taught are practically illustrated; *allegories*, which present the subject in hand under elaborate figures; and *visions*, in which material emblems stand out spontaneously before the prophet's mind."—(Dummelow's Commentary.)

Isaiah and Jeremiah had Calls, luminous while upon them, preparatory to their life work; but that of Ezekiel seems to have stayed with him throughout his ministry; he repeats it in substance three times—graphic, spiritual pictures form themselves before his vision, and he is commanded to open his mouth and tell them, and without the vision and the command, he will not speak. His Cosmic Visions can only be given to those who understand the deeper truths; simpler prophets must therefore go out to the others.

By the River Chebar, in Babylon, the Vision opens, which has been so well told the Occidental world by Milton in "Paradise Lost," Book VI. Amid all the elaborate picture, Ezekiel is careful to make us understand, that it is not a concrete picture of one thing, but a universal picture of God and Man. He is careful not to identify the spiritual with the material, which is always the result of Cosmic Vision. The spiritual and the material never touch each other. What can that mean when the spiritual fills everything? What is the material? The material is nothing but thought pictures in the human mind; human mind's concept of the Eternal Real. It is nowhere existent but in human thought; therefore it is counterfeit; and as the Real appears the unreal disappears. "Material" body and world are our first translations of life; Cosmic Vision enables us to see the Real and thereby correct our material concepts by spiritual reality.

We may liken the material world to the picture writing of children and primitive races; and the spiritual world to the great classics and works of

art. No race could arrive at reality did it not commence to translate life to itself, in that first crude way. The concept of material body disappears as we accept the ideal of a spiritual body that is eternal. Ezekiel is therefore careful to say: "the likeness of a throne," "the likeness of the appearance of man," "the appearance of the likeness of the glory of Jehovah;" for he who can look *through* the appearance can never after confound it with reality.

The most elaborate vision of any of the prophets is Ezekiel's: the vision of the wheels within the wheel, of man in God; the little world in the big world, the microcosm in the macracosm. Ezekiel is charged with the message to man universal, in the amber colored atmosphere of the Infinite Glory. Out of the "North" the highest point it comes; "a fire infolding itself" and from it; "the likeness of four living creatures." "They had the likeness of a man. And every one had four faces," the central face man, reason; on the *right side* the lion, strength; on the left side, the ox, sacrifice; and the innermost the eagle, the seer, symbolic of divine sonship. Individuality is here, their faces and wings are separate above; co-operation is seen of man with man, in the joining of the wings; transmutation of the body, in the covering of the body with the wings.

And, O, the *encouragement* of it: "they every one went straight forward; whither the spirit was to go, they went; they turned not when they went." Is it just our *blindness* that does not see this? Was the penitent thief going straight to Calvary all of the time, as was the Master? Was the other, the blasphemer, going straight forward also, and did he only have to reach the *other side* of the crucifixion to recognize the Saviour? We condemn the sinner, thinking that he is going in another direction than ourselves, but if we stood on the Mount, perhaps we too could see, "The voyage of the best ship is a zigzag course of a hundred tacks," and from this eminence of Cosmic Vision all would be seen "going straight forward." The eleventh hour labourer received the same as those who served all the day, because there is only one reward, *The Vision*.

"As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches, it went up and down among the living creatures; and the fire was bright and out of the fire came forth lightning." Can this be aught else save the real of man, playing and leaping through our consciousness; breaking through the material barrier, which we ourselves have erected? Flashes like "lightning" illumine us—intelligence that we know to be higher than that which we know as man's.

"Now as I beheld the living creatures, behold one wheel upon the earth beside the living creatures, for each of the four faces thereof. The appearance of the wheels and their work was as it were a wheel within a wheel. As for their rings, they were high and dreadful, and they four had their rings full of eyes round about. And when the living creatures went, the wheels went beside them; and when the



living creatures were lifted up from the earth, the wheels were lifted up beside them; for the spirit of the living creatures was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up beside them: for the spirit of the living creatures was in the wheels."

The trinity is God, Man and Work. The omnipresence of God pervades the universe and carries all forward. When it stands all stands still. We should not have music without the *rest*; incessant motion or sound would not be rhythmic, and every thing in life is undulatory and rhythmic. Man's work is in his "ring," it is lifted up as he is lifted up, and intelligence is in work done under spiritual illumination, it is "full of eyes."

"And he said unto me, Son of Man, stand upon thy feet and I will speak to thee." God had been waiting since "the beginning" for this supreme moment. He can only speak to man who has found himself; i. e., who is standing upon his feet at attention. The term "son of man" is original with Ezekiel; who uses it over a hundred times—a term loved by the Great Teacher—who used it in the sense of composite man—the heir of all the ages.

Word comes to Ezekiel, "Go shut thine self in thine house," and from here he gives a series of illustrated lectures; he precedes his prophecies with acted out emblems; which gives the keynote of his talks. Thus he acts out the whole siege of Jerusalem. His "call" came in the fifth year of his captivity, therefore it was seven years before the fall of Jerusalem in 585 B. C. Daily his little circle came; and as the spirit entered into him he spoke. Impressive is Ezekiel's method of illustrating his discourses; he "eats bread of trembling" to show the panic in the besieged city; he brings out household goods, suggestive of flight. Then again he would appear walking with his face covered; a flight by night.

(Concluded in the next issue)

"Who seeks for heaven alone to save his soul  
May keep the path, but will not reach the goal  
While he who walks in love may wander far,  
Yet God will bring him where the blessed are."

Healing by the Spirit of Truth is radiating the power of God in the place of inharmony until truth is realized.—J. S. P.

"Make friends with yourself. When we are truly friends with ourselves, others are very apt to be friendly to us."

"When we have broken our God of tradition and ceased from our God of rhetoric, then may God fire the heart with His Presence."—Emerson.

"There is no barrier wall in the soul where man, the effect, ceases, and God, the cause, begins."—Emerson.

"Love, true Love, is that which can give the most without asking or demanding anything in return."

"Do not seek love, give it."

## Thought, Its Place and Work

THOUGHT is the activity of Mind. It is the connecting link between the invisible and the visible. Thought is the source of every spoken word, sensation and action of the body; therefore it must necessarily be centered on the real if we are to unfold our true nature. Thought is the building power of life, and if man would grow spiritually, mentally and physically he must think constructive thoughts.

All thought has its origin in Divine Mind, but man, through his false thought and untrue conclusions, has failed to discern the Truth and has established a plane known to him as mentality. Here he thinks according to his changeable personal beliefs and opinions, and thus he images falsely. These false mental pictures do not mean that the misconception is true, but they exert their power just as long as we attribute power to them.

Mentality does for man just what he makes it do. He can fill it with his personal beliefs, false images and prejudices and thus become a servant to its ignorance, or he can make it an open channel through which the Truth is revealed to him individually. Then it becomes the clearing house of the Mind, where all error thoughts are destroyed and the ideas of Truth are utilized and circulated.

When man thus compels his mentality to think God's thoughts after Him, he is putting into his life a dynamic force. Since the purpose of all thought is self-expression, or God-expression, thinking perfect thoughts brings into manifestation only that which is perfect and harmonious.

However, man's unscientific thinking or false imaging does not change God, for God is the eternal Truth of the Universe, and man has no power to change God, but he does limit God's power in his life and unfoldment by refusing to recognize it as omnipotent, omnipresent and omniscient.

The power is not given to man to change God, but he can change his conception of God, and thus train his thought to think and know with God. When this order is established in the thought realm thinking becomes a definite action toward a definite end. The vision is clarified, and freed from confusion, man knows God's presence and thinks from this standpoint.

When man is thinking from the standpoint of this perfect Mind he is thinking aright, and his thought is based upon Truth, upon reality and he says understandingly with Jesus, "Thou thinkest in me as myself and there is none beside Thee."

But as long as man continues judging from appearances, and goes on blindly depending upon his personal notions, he is thinking wrong, for it is all based upon a jumble of his personal opinions, and has no foundation in Truth.

The man who has accepted Truth as his foundation, sees the activity of Divine Mind everywhere, bringing forth creation in all its perfection and wholeness, establishing harmony everywhere. He recognizes all nature and man as the wonderful creations of this Infinite Thinking.—Eva Bartlett.

If we are not parts of the Universal Order, then we never had a foundation.—J. S. P.



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NONA L. BROOKS, Editor

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### IN GOD WE TRUST

MRS. AGNES GALER has been with us in Denver for the past three weeks giving the blessing of her spiritual consciousness in powerful teaching and healing. Mrs. Galer is devoting herself to the work of her Uplift League. She has clear vision of the world's need and speaks her message with great faith and fearlessness. Here is Mrs. Galer's summary of her ideal for the world:

#### UPLIFT LEAGUE.

The reconstruction of the world can be accomplished only by the reform of the individual. This is an appeal to all those who desire better conditions in the world, for in unity there is strength and conservation of energy. The league is not connected with any sect or system but is a banding together of all those who are personally consecrated to the purpose of a World Uplift.

It will not be operated upon a commercial basis—no membership fee or assessments, just your name with a surety and a pledge to yourself, to devote all action and effort in thought, word and deed to bring about a federation of the world for universal fellowship, in a co-operative Spirit, for a peace that binds in a living interest for the good of the whole.

The individual is enriched by giving—not money or temporal things, but by the blessing he gives.

The only requirement for membership is: Individual consecration—and loyalty to the Cause, namely, the world's redemption from sorrow, suffering and misery, the removing of the man-made law of destruction and the establishing of God's blessing of "Peace on earth and good-will to man."

Remember the reward you receive is governed by the spirit in which you give to others.

Members will not be accountable to any but the Spirit of righteousness, justice and truth within their own souls.

Mrs. Galer will visit several cities on her way to New York where she will work during the winter. Give her splendid work your blessing.

Extract from a letter just received:

I should like to know if you can give me any information in regard to healing. I have two of your books and some other New Thought books, also "Science and Health." Altogether they represent four different schools.

Now I want to know how a person is going to know which is the right one. They all seem to have their good points and I will say that I can understand your books better than most of them. But Mrs. Eddy says that you are off.

The only thing that makes me doubt is that your theory is just the old time teaching with healing

added to it and the whole world has been going along for years praying till it is black in the face and it doesn't get anywhere. I would like a little evidence that you can heal—. Will you give me that? I know that there is healing power but I don't know which one of the New Thought schools has it.

Yours truly,

The answer:

R. W., Fort Collins, Colo.

My dear Mr. W—:

You have given a large order in your letter. However, I will try to meet you to the best of my ability.

First, *no school heals you. It is the Truth that heals.* Jesus said, "You shall know the truth and the truth shall make you free." If you find that your accounts do not balance, you do not get them straight by making the same mistakes but by getting the truth, this makes you free of the difficulty. Now you have been feeling ill and you will not be healed, that is cured permanently, by taking more medicine and continuing the mistake you have been making. "Be ye healed by the renewing of your mind." *Think right* and the working of your body and affairs will be adjusted. You cannot think hate and reap love; you cannot think dishonesty and reap honesty. Think according to the law of the Universe, which is harmony, peace and joy and you will reap the same.

You will find some truth in all schools; they could not exist at all if they did not see some of the truth. Mental scientists believe that the individual builds his own body and keeps it harmonious through his own right thinking. Divine Scientists believe that God is the only creator and that he is continually bringing forth his creation—of which man and his body are parts—according to His own law which is perfect. This perfection of body we call health, of environment we call harmony, of finances we call supply. Man realizes this perfection through right thinking.

You need not fret about the different schools but get busy and do your work. Be that which God is. That is, let the mind of God dwell in you, or, as Paul says, "Let the same mind be in you which was in Christ Jesus, our Lord."

I know how easy it is for one to be bewildered when looking at the number of different schools. But think of mathematics. See the number of textbooks that have been written. The only way you will get the right answer is by working the problem according to law. Not necessarily according to a rule laid down by Smith or Jones. Maybe Brown and Black have the same rule in the same or other words. It is the same law or it would not bring the same results. Truth is universal and all schools see some angle of it. You will find Truth when you seek it. Of course I feel that there is no higher phase of Truth taught than is presented in Divine Science, but all of Truth is not contained in it. We are continually seeing Truth with a larger vision. Not because Truth is changing, but because we are growing and can comprehend more of it.

I hope I have answered some of your questions. I have mailed you some copies of "Daily Studies" and of the "Divine Science Weekly." You may receive help from them. Perhaps you can come to Denver and talk with some one, or hear some of the lectures.



Assuring you of our hearty co-operation and keen interest, I am,  
Yours cordially,  
RUTH B. SMITH, Secretary.

Dear Miss Brooks:

I have two requests or suggestions to make in regard to your helpful "Weekly."

May we have published a little prayer for children; I find myself hesitating over the words "If I should die before I wake," as I was taught in my childhood. And may we have lines for a simple grace at table.

Thanking you, I am, Yours truly,  
AN INTERESTED READER.

Here is a paraphrase on the prayer we learned when we were children:

#### CHILD'S EVENING PRAYER

Now I lay me down to sleep;  
I know that God His child doth keep.  
I trust Him for my daily food,  
My life, my health, and all my good.

May I grow stronger day by day  
And learn to live the truest way.  
All this I seek because I know  
God is the Love that wills it so.

Here is another and from time to time as they come to us we will publish others:

God made me and God loves me every moment of the day. He helps me all the time to be His good child. Everybody is God's child and God loves everybody and helps everybody. Because we are God's children, we must be loving and kind to each other always. Amen.

I thank you, Father, for my life, my health and every good gift. I thank you for Father and Mother, for Sister and Brother and for all the dear ones. I am only a little child but I can be good and true, I can love and help others and then I shall know that I am God's child. Thank you, Father, for blessing all of the children and all of the grown folks everywhere. Goodnight.

#### GRACE

Sometimes a Bible verse is beautiful, such as "Every good gift and every perfect gift is from above and cometh down from the Father of Light," we thank thee Father, for these gifts.

Or, The earth is the Lords and the fulness thereof. We thank Thee, Father, for our daily food.

We thank Thee, Father, for this expression of Thy love. We receive it in Thy name.

I once heard this given as a blessing at table:

"Back of the loaf is the snowy flour,  
And back of the flour the mill;  
Back of the mill is the wheat and the shower  
And the sun and the Father's will."

My Father's grace used to be, "Thou dost bless this food, our Father, to our daily needs, wilt thou also fill our hearts with thy Spirit that we may partake of heavenly manna."

## The "And Others"

**A**S Saint Peter stood at the gates of Heaven one day, listening to the thundering knocks of the multitude demanding admittance, he heard a gentle little tapping down in one corner that quite aroused his curiosity, it was so different from the usual insistent clamor; so he asked, "Who is that so quietly seeking to come through the gates?" "No one much," was the timid answer, "just one of the And Others."

"Well," said the Saint, "I certainly thought that I knew all about the numerous clubs the women of the earth life are addicted to, but I have never heard of the And Others; what kind of an organization is it?"

"It is no club," was the low reply, "but the name I gave those of us who seemed to be given the back seats through life."

"Some years ago when so many large teas and receptions were given on earth, a list of the guests was published in the society columns of the daily papers. The names of those who were very wealthy or socially prominent, or who had distinguished themselves in some manner, headed the list. Next came a few not quite so important, then the article always ended with 'And Others.' I was one of the 'And Others' at the social functions, and in nearly all the walks of life. I wanted to do some great thing for humanity but nothing seemed to come my way. I feel that I have done nothing worth while, nothing that will pass me through the gates."

"Was there no way at all in which you could serve?" asked the Saint. "Oh, yes, I always tried to be kind, especially to all of the And Others, and I tried to fill in the chinks by doing the little odds and ends of helpful deeds, that most of those who did the wonderful things had no time for; but no credit is due me for that, because it was nothing great and because it gave me so much pleasure."

"If you enjoyed what you did," was the reply, "you must have served in love and not from a mere sense of duty, and with no thought of worldly glory. Every unselfish thought of service heads the Father's list. He makes no distinction in the names of His friends—with Him there are no great and small—no 'And Others.'"

"Milton, a poet who lived on earth before you were there, said, 'They also serve who only stand and wait.' If one waits patiently for the great opportunities, cheerfully and lovingly doing the simple tasks at hand, some day, on some other plane if not on earth, a wonderful work will be given them to accomplish, one that will absolutely satisfy their souls. No one can conceive of an ideal, no matter how high, that he will not sometime during eternity be able to attain and the attainment will be greater than the dream."

Then the gates opened, showing undreamed of glories within, and, saying, "He that is faithful in that which is least is faithful in much," Saint Peter, to the great surprise of the humble soul, ushered her in among the first of all the throng. She found that there were no back seats there, and her vision, a glorious work for humanity, opened before her.

JESSIE T. MOSS.



## The Observer's Column

### "THE SOCIAL REVOLUTION"

IN a single copy of the "New York Times" of October 14th I found four different appraisals of the Social Revolution in America that all thinking men know now to be at our very gates. That it should be economic rather than political is merely one of the signs of the times, for today economic problems are so vast that they become international, and politics hinges on economic prosperity and tranquility.

These four points of view were diverse. The first was a sermon by Rabbi Wise of Carnegie Hall, in defense of his having openly taken sides with the workers against their corporation heads in the steel strike, and offering to resign if he were no longer to lead the people of one of the most representative free organizations in New York. The second was a talk of President Butler of Columbia University on the "Real Labor Problem." His opinion, succinctly stated, seems to be that Labor Unionism is pure Prussianism, that the control of men of the Foster and Fitzgerald type has brought upon the world another reign of ultimatums, bearing all the ear-marks of absolute autocracy—that "the strike is at best not a method of reasonableness but a weapon of industrial war, and ought in time to become obsolete, with the submarine and the 'Big Bertha'." Then there was the sermon preached by Dr. Daniel Clare at the Centennial celebration at Colgate University. His last words were—"The wage workers will never be satisfied with higher wages and shorter hours, any more than you or I will be satisfied with larger profits and a bigger house—such things never did satisfy anyone, and they never will." Lastly came an account of a speech made at the Labor Temple by Alan A. McCurdy, once affiliated with the Socialist party, now Secretary of the Committee of Forty-eight. He was discussing their aims in launching a new national political party at the Conference they have called at St. Louis. He stated, "I see none of the signs or makings of a revolution in America, nor will American ideals and political life be much affected by those who would transplant the doctrines of Soviet Russia or the influence of the British Labor party. America has her own aims, and she will work out her destiny in her own way. Many people think the time has come for a new political alignment. Without a re-alignment we cannot get anywhere. There are men and women of both the Democratic and Republican parties who want this re-alignment, who do not want Socialism."

These are the four excerpts. All of them try to explain, according to their own bias, the state of mind in America, and it is not Bolshevism (even in those men who decry the Steel Corporation), and it is not reaction, even with the heads of the steel interest themselves (one has only to read John D. Rockefeller's stirring speech in defense of the laborers to understand it). And yet these four points of view are very far separated! They prove but one thing, that we are already in a state of revolution, but that the revolution is far from being on paper, or with physical weapons, is in the minds of all thinking men. It is revolution that turns their

theories topsy-turvy, leaving a white foam of vital enthusiasm on the deep seas of their experience. The courses of Destiny have grown so large in this latter-day, that the vastness of "big business" and "organized labor" and the "League of Nations," and "allied armies" on an unprecedented scale, should give our ideas room to roam unconfined by prejudice or narrow misunderstanding. We have learned to see with a larger vision, as that larger vision is the cause of the revolution of our ideas and that development which is happening to us singly is happening to the world "en masse."

See it that way, and revolution ceases to cast a bogey-shadow wherever it touches; quite the contrary, it spreads the light, it illuminates conditions quite hopeless without its encouragement.

JUNE B. BENEDICT.

### LEANDER AND MELISSA

Leander Alexander and Melissa Jane, his wife,  
In yonder little country town pursued a quiet life;  
Where every one knew every one within a circle  
small,  
They spent the springtime of their youth, the sere  
and withered fall.

Leander Alexander always said it was a shame  
That people of so mean a sort within his knowledge  
came.

For Jones was stingy, Brown was haughty, Robin-  
son a sneak,  
And of the ladies, J., B., R., 'twere better not to  
speak.

The villagers were all a stupid, shiftless, lazy crew,  
Each man was evilly disposed, each woman was a  
shrew;

The children were on mischief bent, and sure to  
grow up bad.

"Which was to be expected with the parents that  
they had."

Now, strange to say, Melissa Jane, upon the other  
hand,

Found good in every person round about her in the  
land;

For every one was bright and kind and lovable and  
sweet,—

"To have such neighbors and such friends was just  
a lifelong treat."

Perhaps you won't believe me, and I know it sounds  
a hoax,

But Melissa and Leander knew the very selfsame  
folks!

—Grace Stone Field, in *Youth's Companion*.

"Be strong and of good courage; be not afraid,  
neither be thou dismayed: for the Lord thy God is  
with thee whithersoever thou goest."

"There is within me the power to understand, the  
power to know and the power to express my inher-  
ent divinity."

"He that sent me is with me."—Jesus.



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